



Richard A. Muller, *Post Reformation Reformed Dogmatics*, vol 2, (Grand Rapids: Baker Academic), 2003. Logos Electronic Edition, 2013.

Muller's meticulous work begun in volume one of the present edition continues in volume 2. Below I've included the entire table of contents of this second part because, first, it offers potential readers a very full description of the book and, second, it demonstrates in a very clear way exactly how thorough Muller is. Consequently, this part of my multi-segment review will be considerably longer than usual. Indeed, the table of contents itself covers six pages! Still, I feel justified in doing this and am unapologetic for its length. The review proper will commence immediately after the TOC:

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 - B. The Reformed Orthodox Approach to the Perspicuity and Efficacy of Scripture
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- 5.5 Scripture as Rule of Faith and Judge of Controversies: Canonical or Regulative versus Traditional Authority
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 - B. The Reformers and the Reformed Confessions on the Authority of Scripture and Tradition
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- 7.6 Epilogue

Each of these seven chapters contain valuable information. It would be impossible, in any length review, to do them all justice; so in what follows I will focus my attention on 4.2- The Inspiration of Scripture. This topic is the subject of never-ending discussion and debate. We are, it’s fair to say, still attempting to come to terms with the idea and means of inspiration. What, then, does Muller have to teach us concerning what the Reformed of the 16th century through the middle of the 18th believed about the doctrine?

They scarcely seemed at all preoccupied with it! As Muller points out

The doctrine of the inspiration of Scripture, quite contrary to the impression given by much twentieth-century discussion, was not an issue elaborated at great length either by the Reformers or by the Protestant orthodox of the late sixteenth and early seventeenth centuries. The doctrine, whether “vaguely” or “dynamically,” “formally” or “strictly” stated, tended to be presented quite briefly and without much argument. Only in the high orthodox era did the doctrine become a major focus of discussion, and even then it can hardly be said to have been the dominant issue in the *locus de Scriptura sacra*. The major Reformed scholastic systems—Polanus’ *Syntagma*, Gomarus’ *Disputationes*, the Leiden *Synopsis*, Walaeus’ *Loci*, Maccovius’ *Loci communes*, Burman’s *Synopsis theologiae*, Turretin’s *Institutio*, Heidegger’s *Corpus theologiae*, and Maastricht’s *Theoretico-practica theologia*, just to name a few—all fail to single out inspiration as a separate topic. They tend to view inspiration either as a subtopic of the discussion of the divinity of Scripture, or as a characteristic of the *forma scripturae* arising from the discussion of the efficient, formal, material, and final causality of Scripture, or as part of the argument for the authority and authenticity of the text (p. 231).

This is important for a number of reasons. First, and primarily, it demonstrates oh so clearly that modern discussions which appeal to ‘The Reformers’ or ‘the heirs of the Reformation’ which stress ‘infallibility’ and the like either haven’t actually read the Reformers and their heirs or they’ve read them and misrepresented them. And here we touch on the point which is most worthy of stressing: Muller’s ability to present evidence which debunks so much of the falsehood which is found in discussions of the theology of the Reformed.

Students of the Reformation; honest, authentic, sincere students who wish to learn what the Reformed (of the first and second and successive generations) thought and taught simply cannot do better than Muller. His work remains not only unsurpassed, but indispensable. Baker Academic needs to be urged by everyone who cares about the subject to reissue the print edition of these volumes.

Certainly the fact that Logos has an electronic edition is utterly commendable. Praiseworthy even. But there must, there simply must be a print edition. If Baker Academic is unwilling to provide it, then perhaps they will allow Hendrickson Publications to do it. Someone, somewhere needs to put these volumes back in print. It must be done.

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